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# The Anti-Slavery Bugle.

OLIVER JOHNSON, Editor.

VOL. 6--NO. 30.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

SALEM, COLUMBIANA CO., OHIO, APRIL 5, 1851.

WHOLE NO. 290.

**THE ANTI-SLAVERY BUGLE,**  
Published every Saturday, at Salem, Col. Co., O.

TEARS—\$1.50 per annum if paid in advance.

\$1.75 per annum if paid within the first six months of the subscriber's year.

\$2.00 per annum, if payment be delayed beyond six months.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion, to be addressed to OLIVER JOHNSON, Editor. All others to JAMES BARNABY, Publishing Agent.

## Selections.

From the North Star.

**George Thompson in Rochester.**

The visit of this distinguished orator and philanthropist to this city, has imparted an impulse to the cause of liberty in this section, which will long be remembered.

For several weeks previous to his arrival among us, his coming was announced by the "Daily Advertiser," in a manner well calculated to arouse all that was narrow, mean, malignant and mobocratic, in the mind and heart of this community.

Mr. Thompson was denounced as an emissary, a "British spy," a "foreign agitator," an "insolent interloper" with American institutions, an "enemy of the Constitution," a "foul-mouthed libeller," and as deserving the severest censures of the citizens of Rochester.

The journal above named kept up an almost incessant fire of this sort during more than a fortnight, making the most inflammatory appeals to the bigotry and baseness of its negro-hating and slavery-loving patrons, and by implication calling upon them to deny the right of speech to the distinguished stranger.—Much more cautious, but not less mischievous, than the course pursued by the "Advertiser," was that adopted by the "American;" for while it was free from the brutal and shameless aspersions upon Mr. Thompson, which characterised the former journal, it nevertheless exerted itself with much address to cast contempt upon the man and the object that he came to promote. To say that the whole community was agitated and excited to a degree hitherto unknown by the approach of any man to our city, is to say what no citizen here will be disposed to question. Serious doubts and apprehensions were entertained as to what would be the result of his visit. Many thought that personal violence would be offered to Mr. Thompson if he should essay to speak on any subject, and that damage would be done to any hall which should be let for the purpose of receiving him. Numerous letters were sent to the proprietor of the best hall in the city, threatening violence and destruction should that hall be granted for a meeting to be addressed by Mr. Thompson.

In view of these circumstances, it was deemed best by our anti-slavery friends, that the meeting should be held in broad day light—indeed it was only upon this condition that Corinthian Hall, (the most suitable, if not the most magnificent in Rochester,) could be obtained.

As soon as this fact was known, the enemies of free speech took our discretion as a concession, and waxed more and more bold in their diabolical and scandalous appeals to the prejudices of the citizens against the proposed meetings, and against Mr. Thompson.

The sequel of all these threatening circumstances has been such as to cheer and strengthen the hearts of all those in this vicinity who wish well to the anti-slavery cause.

The first meeting of Mr. Thompson was appointed for Monday, at three o'clock, P.M.

A large audience assembled, but retired disappointed, by the failure of Mr. Thompson to reach Rochester in time to address the meeting.

Tuesday afternoon was therefore determined upon, and notices to that effect were circulated. The failure of the first meeting was seized upon by the malcontents, and made the occasion of much contempt and ridicule. But Tuesday afternoon came, and with it came a dense crowd of the best citizens of Rochester to Corinthian Hall, not to show their contempt for Thompson, but to mark with their most intense reprobation and scorn, the guilty men, who, abusing the powers which their position enables them to wield to blast the fair reputation of this beautiful city with the deep stigma and disgrace of a mob.

At the time appointed, Mr. Thompson rose, and delivered an address of surpassing eloquence, beauty and power. The shouts of applause, so full, hearty and unanimous, which interrupted the speaker at various points of the address, and the total absence of any expression of censure or disapprobation, dispelled at once all apprehensions of a riot in Rochester, and thus revealed the weakness of falsehood and malice against truth and the sense of justice in this community.

We give below the opening and concluding remarks of Mr. Thompson on this occasion, leaving the body of his lecture on British Reform, for a subsequent number.—F. D.

Mr. Thompson said—Citizens of Rochester, ladies and gentlemen:—If I did not stand before you in peculiar, I might say wholly unexampled circumstances, it would be my duty to enter at once and without any extraneous preface upon the discussion of the topic upon which I am announced to deliver a lecture.

I fully admit that a departure from the ordinary course would, without some strong reasons, be in very bad taste, more especially if it should be to indulge in references personal to myself. There are some circumstances, however, and they will readily suggest themselves to your own minds, why I stand excused, may, justified, if I claim your

kind indulgence for a few moments while I attempt to remove the misconceptions which may exist respecting the character and designs of the individual who now very respectfully solicits your attention. (Partial cheering.)

Though a public man, from a distant land, presuming to speak openly and fearlessly upon every matter that in my judgment affects the weal or woe of the human race, including millions of those who dwell upon these shores; and though I presume, besides, to speak of the conduct of individuals and bodies of men in this country as I think, I am utterly alone. Whatever of kindness, hospitality or protection I receive is spontaneous, that have not been recommended but by good conscience; nor weapons of defence but a good conscience, and the faculty which I am now exercising, of addressing the words of truth and soberness to those who like yourselves are willing to hear me, I frankly own this is a bold experiment; yet I have faith in the people of this great nation, and believe I shall not test their generosity in vain. You are a part of this great nation, and I deem myself happy in the possession of this most favorable opportunity of opening my heart to you. The only request I make on my own behalf is, that you will hear me. More than this I do not ask, and less than this I am sure you will not award. (Cheers.)

You see before you a man who, without the fear of being pointed to any one act or word of his life to contradict the assertion, can say with heart-felt sincerity and unreserved truth, that he cherishes not a wish in his soul inconsistent with the honor, the happiness, the freedom, the increase or the glory of America. (Cheers.) If any man, not born upon this soil, and not legally a citizen of this nation, can say he is an American, I will not let him stand here. (Laughter.)

Let me nevertheless add a few words. If any citizen of Rochester hath aught against me, and believeth he can establish the truth of all the imputations which have been cast upon me, of cherishing evil designs towards this country, I invite him to meet me in the presence of his countrymen and neighbors. (Cheers.) If any citizen of Rochester can produce a title of evidence to show, in any public speech, or private conversation, I ever uttered a sentiment respecting America, or her institutions, at variance with the truth, or unbecoming to the true welfare of this nation, or unbecoming to the spirit and design of the Declaration of Independence, I invite him to meet me openly. (Cheers.) If any citizen of Rochester, who has spoken or written to my prejudice in my absence, will now, that I am in person here, intimate his willingness to confront me, face to face, I am prepared to meet him in a frank, courteous, and manly manner. (Applause.) I will also bear the entire expenses connected with the necessary arrangements for the holding of a free, but peaceable meeting. If any citizen of Rochester, competent in the judgment of the community, and who is not prepared to dispute the opinions which I hold, is nevertheless prepared to deny my right to utter them, I will give a similar meeting, and a similar guarantee to him, and promise him, that he shall find in me an antagonist, whom he shall be constrained to own a fair and generous one. (Great cheering.) I am, moreover, prepared to submit my opinions, if desired to writing, and in the form of distinct and intelligible propositions, to the judgment and decision of the enlightened citizens of this place, that they may by their vote record their deliberate verdict upon the sentiments I entertain, and am in the practice of advocating. (Cheers.) I ask only for myself, in the meanwhile, a just and impartial hearing.—I ask only, that Rochester should say to me, George Thompson, (what Agrippa said to Paul,) "Thou art permitted to speak for thyself." (Loud and universal cheers.)

[At this stage of the proceedings, Mr. Thompson quit his position behind the lecturer's stand, and advancing on one side to the edge of the stand, said in the most sonorous, emphatic, and impressive manner.]

Ladies and Gentlemen:—You have heard the invitations I have given, and the guarantees I have offered. I rely upon your sense of justice to make known what I have thus deliberately said. It is a matter of public notoriety that I have been assailed in your city by the most heavy and, by my estimate, the most numerous attacks of the Protestant establishment—a bill securing to tenants their full rights, and the extinction of the last remaining disabilities imposed upon my

assaults, I must leave you to judge of the character of those who have made them. If there be, you have heard my challenge, and I trust you will remember it. If, hereafter, these charges should be reiterated, demand of him who makes them where he was on this 11th of March, 1851, and why, in justice to himself, his city, and his country, he was not here to face the man against whom his accusations were hurled. Alone, I am prepared to meet my accusers. Alone, I will scatter their weapons to the winds, or deport a disgraced man from their city. You that dare accuse me, appear and face me, or forever hide your heads. (Great applause.)

If till my accusers appear, it will be any satisfaction to the members of this audience to hear my answer to a few questions, I will put them to myself, and answer them.

We are not born in a king-ridden, tax-ridden country, where it is the opinion of many, that the largest part of the people were created like horses, with saddles on their backs, and bits in their mouths; and the other portion (the aristocracy) born, boot-ed and spurred, with whips in their hands, to mount and rule the majorities. (Laughter.)

with the public abhorrence. The man who lifts a finger officially or unofficially, to help the arrest of a fugitive from slavery, should be regarded as no better than the kidnapper, who first made that fugitive or his ancestor a slave. The man who stands back, and dares not interpose to prevent the arrest of a fellow being under the accused law, should be branded as a heartless one, or a coward, undeserving the sympathy or aid of others, when trouble and fear come upon him.

Do you inquire of me, by what means you ought to withstand the execution of this law? if one of your neighbors shall be arrested? It is not for me to determine the action of any one but myself. "Thou shalt love thy neighbor as thyself," is the command which all who would be Christians will try to obey. Every man and woman among you is bound, as I am, to attempt what in your heart before God, you believe it would be right to do if your own family circle should be invaded, or you were about to be robbed of your personal liberty.

And, mark me, brethren, you are not at liberty to pay such taxes as this fugitive slave law imposes. It is not for you to choose, whether you will or not obey such a law as this. You are as much under obligation not to obey it, as you are not to lie, steal, or commit murder. You may be at liberty to suffer the loss of your own property; you may be at liberty perhaps to submit to wrong, to oppression; but you are not at liberty to inflict wrong upon others, to oppress; you are not at liberty directly or indirectly to assist to make any fellow-man a slave, or consent to his being enslaved. The command of God is upon you, to refuse to do anything, that this fugitive slave law requires at your hand. If, in this, you obey the wicked rulers of our land, you disloyal your Heavenly Father; you serve Baal instead of God.

#### The Kidnappers Sentenced.

From the Philadelphia News.

The announcement having been made in the daily papers of Saturday last (22d March) that the Kidnappers Alberti and Price, were to be brought up for sentence on that day, a large number of citizens assembled in the court-room of the Quarter Sessions to see the prisoners, and to hear their doom pronounced. A few minutes after ten o'clock they were ushered into the court-room, and placed in the dock. As a matter of course, Alberti and his tool, Price, were the observed of all observers, but upon no countenance of the multitude present was there the least expression of sympathy for the reckless and hardened offenders. Indeed, so far as we were able to judge, all appeared to feel gratified at the thought that justice had at last overtaken them. Immediately after the opening of the Court the case was called up, and the prisoners were asked if they had anything to say in mitigation of punishment. Alberti pointed to his counsel, Wm. E. Lehman, Jr., who replied that he could only ask the Court to be merciful to his client, who is an old man, and who could not be expected to live much longer in the natural course of things than the period fixed by law as the minimum punishment for the offence. He asked that Alberti might be allowed to spend the close of his life in the bosom of his family. The Court was fully acquainted with the facts in the case, and he would say nothing further.

The prisoners were then directed to stand, when Judge Parsons addressed them as follows—You George F. Alberti and J. Frisby Price, have been convicted of the crime of kidnapping—an offence made highly penal under the act of Assembly of 1817. If there is any crime in the black catalogue that deserves to be ranked second to murder it is this; and while the people of this City and State, and I trust of the country at large will always respect the rights of the South in their property in slaves, we are bound to respect the rights of the free colored population, and to protect them in their freedom. I can imagine nothing more revolting to the feelings of humanity than to steal human beings and sell them into bondage. Look at the present case—here was a woman, who whether a slave or not it does not matter—though I will say that she was taken away without any color of authority, and if you had been upon trial for that offence I should have felt bound under the testimony to have charged the jury to convict—who was decoyed from her home, and her infant, born five, carried into another State, and there sold into bondage. It was an offence that admits of no excuse, and one at which humanity shudders. As for you Price, I believe you were the tool of Alberti. He used you to accomplish what he could not effect himself. You decoyed her from her home, and took her to the house of Alberti. While both of you are in your lonely cells, I would have you reflect upon the condition of the poor child now groaning under the galling chains of slavery, placed upon it by your hands—think of the offence you have committed against the laws of God and man, and remember that you will have to appear before a higher tribunal to answer. For the offence of which you have been convicted, George F. Alberti, the sentence is that you pay a fine of \$1000, and undergo an imprisonment of ten years in the Eastern Penitentiary.—The sentence of you J. Frisby Price is that you pay a fine of \$700, and undergo an imprisonment of eight years in the Eastern Penitentiary.

At the announcement of this sentence there were murmurings of applause from the colored side of the house which the officers promptly checked. Neither Alberti nor Price seemed to be moved at the remarks of the Court or the extent of the punishment.

#### A Preacher Sent For.

The *Bearer* (*Pa.*) *Argus* states that Woodson or Gardner has resided near that borough for some years past, and has been noted for industry and sobriety. He was a preacher in good standing, connected, we believe, with one of the branches of the Methodist Church laboring zealously for the spiritual welfare of a congregation of colored people. He had a wife and two children, and with them enjoyed that liberty and happiness claimed for ALL MEN by the Declaration of Independence. The Pittsburgh papers are wrong in stating that he was a waiter at one of the hotels. He was a laboring man, yet energetic enough to build himself a house upon a lot he had recently purchased near that borough. He was thus employed when the bloodhounds of oppression were placed upon his track, who snatched him from the bosom of his wife and children, and carried him off to servitude—his sin consisting in having a

black skin, and the fact that his ancestors were stolen from the land of their nativity!

The manner of his arrest, we learn, occurred substantially as follows: It is understood that some person here gave information to the alleged owner, or guardian of the owner, residing in Louisville, of Gardner's locality, whereupon arrangements were made for reclamation. These completed, Gardner was decoyed to one of the hotels at the steamboat landing, (his wife having done much washing for boarders there,) where he was suddenly seized by the agent or guardian, who, with the aid of one or two persons said to reside here, manacled and carried him into a small boat, rowing up the river, where he was detained until the steamer Nelson came along, upon which was placed and taken to Pittsburgh. The abductors and abettors in the proceeding should try to place themselves in Gardner's position, to enable them properly to appreciate their own conduct."

#### The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOLOROUS OR A FARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—*Milton.*

SALEM, OHIO, MARCH 29, 1851.

EXECUTIVE COMMITTEE meets April 13th.

*ED* We again remind the members of the Executive Committee of the importance of attending the meeting to be held on the 13th. The hour, it will be remembered, is 10 o'clock A.M. Be punctual.

SUNDAY MEETINGS.—The Discourse last Sunday was delivered by Mrs. EMMA R. COE, and gave the highest satisfaction to those who heard it. SALLIE B. GOVE will speak to-morrow, when we hope to see a large audience.

#### The New Senator.

In announcing the election to the U. S. Senate of Hon. BENJAMIN F. WADE, we expressed a fear that he was not a man who would stand firm under the pressure of adverse influences at Washington. This fear was grounded in part upon the knowledge that Judge Wade had supported Gen. Taylor in 1848 and used all his influence to defeat the election of J. R. Giddings to Congress, and in part upon the general distrust of politicians which the experience of the last twenty years has done so much to strengthen and confirm. We are happy to say now, that what we have learned of Judge Wade's character since his election induces us to believe that he will take his stand firmly by the side of Hale, Chase and Seward upon all questions relating to slavery, and above all, that he will fight manfully for the repeal of the diabolical Fugitive law. We understand that the "Silver Gray" wing of the Whig party in this State has been made desperately sick by his election, being satisfied that they have caught a Tartar. A lady of high character—an intelligent and devoted Disunion Abolitionist—writes to us as follows:

"I see you have some doubts about Judge Wade. I think if you were as well acquainted with him as we are, you would have confidence in him as a true man—one at least who will live up to his convictions of right as nearly as a politician can. He sees clearly, and will not be swerved in his positions by all the slavery influence that can be brought against him. There are few men, out of our reform ranks, I admire more. There is no shame or cant about him—No man I know, in any political party, would I sooner trust in the position of Senator just at this time."

We put this testimony on record with great satisfaction, trusting that the fine instincts and the clear judgment of our correspondent are in no wise at fault.

CHAPLIN TO BE DEMANDED.—The Baltimore correspondent of The Tribune understands that it is the intention of Gov. LOWE to demand Wm. L. Chaplin's delivery to the officers of Maryland, as a Fugitive from Justice, and that he is only now awaiting until his whereabouts can be ascertained. The \$19,000 bail, which was forfeited, is not enough, in the opinion of the slaveholders; they must, if possible, have his person, on which they can wreak their petty malice and vindictiveness. Chaplin is a citizen of New York, and we do not believe that the Governor (Washington Hunt) will deliver him to the tormentors. The Washington correspondent of the Pittsburgh Gazette says it is the opinion of the best lawyers there that Chaplin is not a fugitive from justice within the meaning of the Constitution; that after being released and allowed to go at large upon bail, it is optional with him, whether he will return to be tried, or forfeit the penalty.

UNDESERVED HONOR.—The newspapers in various parts of the country are congratulating their readers upon the passage of a law by the Legislature of Ohio to secure the benefit of habeas corpus and trial by jury to persons claimed as fugitive slaves. We regret to say that Ohio does not deserve the honor which the anti-slavery press has been so prompt to bestow. A bill was indeed introduced—whether in the Senate or House, we do not remember—containing the provisions alluded to, but it never stood any better chance of passing to be enacted than President Fillmore did of being struck with lightning. It was only by a tight squeeze that the Legislature was brought to pass the milk-and-water resolution instructing our Senators and requesting our Representatives in Congress to use all honorable means to procure the "repeal, modification or amendment" of the Fugitive law. Vermont alone, of all the Free States, has the honor of attempting by legislation to protect her citizens against the operation of that accursed law.

*ED* The Editor of The North Star, Rochester, N. Y., is requested to send his paper to Levi Coppick, Peedee, Cedar Co., Iowa, who will pay soon.

#### Mrs. COE's Lectures.

Four lectures on the subject of Woman's Rights, Duties, &c. have been delivered in Salem during the present week, by Mrs. EMMA RONNISON COE, of Michigan. The commendations bestowed by the press upon her lectures in Detroit, Cleveland, Columbus, and other places, led us to anticipate a rich intellectual and moral feast; and we are happy in being able to say that our anticipations, high as they were raised, have been more than realized. Indeed, we shall find it difficult to speak of her and her labors as we think they deserve without subjecting ourselves to the charge of extravagance or of an unbalanced enthusiasm. Those who know us, however, can decide for themselves whether our power to judge calmly and impartially in such a case is likely to be impaired by impulsive and transient heats of imagination. We have heard some pretty tall speaking in our day, & if we don't know how to distinguish the genuine orator from the frothy and superficial declaimer, it must be because we are a very dull scholar. We have attended Anti-Slavery Conventions by the score, where, as Emerson has said, "eloquence is dog cheap"; we have heard Garrison, Phillips, Douglass and Burleigh in their best moods; we have sat spell-bound under the magic eloquence of Channing, Emerson and Giles; we have held our breath while listening to the "words of fire" which shot forth with electric power from the lips of Henry W. Beecher and Theodore D. Weld; we have heard nearly all the female speakers of any note in our country, among whom we may mention the names of Sarah and Angelina Grimké, Lucretia Mott, Abby Foster, Elizabeth Jones, Lucy Stone, and Mary Grew; and yet, with all these examples before us, we do not hesitate to say that Mrs. COE is one of the best public speakers to whom it has ever been our good fortune to listen. She possesses in rare and felicitous combination the most important qualities and gifts which constitute the orator. In person she is neither too large nor too small, but well developed at all points without plumpness. Her temperament being nervous-sanguine, her eyes are of course blue and her complexion light. Her head is large, and a phonologist would see at a glance that the organs of causality, comparison, language, ideality, imitation, benevolence, firmness and conscientiousness are developed in rare harmony. Her face would not, in the ordinary sense of the word, be thought beautiful, but every line and feature is gifted with a wonderful power to reveal the workings of the mind and heart. We have never seen a better illustration of Theodore Parker's observation that the emotions and deeds of the soul are always telegraphed in the countenance.

"Her eyes have glorious meanings, that declare More than the light of outward day shines there."

She is dignified without stiffness or coldness, wholly unaffected in her manners, and extremely frank and cordial in social life. She is withal a genuine WOMAN; you cannot find in her a single trace of what the world calls 'masculinity,' though she is far enough removed from that compound of simpering vanity and shallow affectation which so often passes current under the name of 'lady.' The tones of her voice are musical, and vary with the sentiment of which they are the medium. Her manner before an audience is characterized by a graceful naturalness and dignified self-possession which can never fail to give pleasure and secure attention. Her style of discourse is remarkable alike for strength and beauty. Her command of language is great, and she uses it with a discrimination which is of itself a source and sign of power. She speaks with ease and fluency, and is grave or gay, lively or severe, as her subject may require. The chain of her logic, as link after link is welded in its place, shines in the electric flashes of her wit like burnished gold.

The subjects of Mrs. COE's lectures were, THE EDUCATION OF WOMAN—THE PECUNIARY CONDITION OF WOMAN—MATRIMONIAL INFELICITIES, and THE POLITICAL RIGHTS OF WOMAN. Each of these subjects was treated with a skill and power which proved how well she understood it both in its principles and details. She goes at once to the very core of every subject she attempts to discuss, and scatters the time-worn sophistries of the opponents of woman's emancipation and elevation as easily as the wind plays with the falling leaves. She is devoted heart and soul to her mission, and if her life and health are spared, she will do a work for her sex and for humanity which few are competent to achieve.

From Salem Mrs. COE has gone to Cincinnati, with the intention of returning soon to the interior of the State and doing all in her power to awaken an interest in the Akron Convention.—She will lecture, so far as time will allow, at places where her labors will be most likely to secure a large attendance at that Convention.—She will also attend the Convention herself and lend her aid in making it efficient in the promotion of the objects for which it has been called.

At the close of Mrs. COE's Lectures, on Wednesday evening, April 2d, the audience was organized by the appointment of Dr. JOHN HARRIS, Chairman, and CAROLINE STANTON, Secretary.

On motion of JACOB HEATON, Esq., seconded by SAMUEL BROOKE, the following resolutions were adopted by a unanimous and hearty vote, viz.:

Resolved, That we have listened with deep interest and unfeigned pleasure to the able and eloquent lectures on the subject of Woman's Rights, Duties, and Responsibilities, just delivered in Salem by Mrs. EMMA R. COE, and that we tender her our hearty thanks for her faithful and fearless advocacy of a cause whose success is indispensable to the complete enfranchisement and elevation of the human race.

Resolved, That we earnestly commend Mrs. COE to the hospitality of the friends of Progress, wherever she may go, and would invoke for her that hearty and zealous co-operation which is necessary to give full effect to her devoted labors.

JOHN HARRIS, C. A. CAROLINE STANTON, Sec'y.

#### Notes from the Lecturing Field.

It has been my aim to keep the readers of The Bugle advised of our movements in Michigan, from time to time, but like several other good meaning Christians, I have had to live part of my time on rectitude of intentions. Our labors have been so arduous, and my health at times so indifferent, that I could neither find time or courage to write. But having finished my mission, and my face being turned homeward, I will briefly chronicle events as they have transpired since my last.

On our way to Jackson, I called at Spring Arbor, the seat of Michigan Central College, belonging to the Free Will Baptist denomination.

The location is one of the most beautiful I have seen in the State. I was kindly, even cordially received by Mr. Fairfield, the head Professor, or perhaps President. He is a graduate of Oberlin, and a minister of the Baptist Church, but a man of enlarged views and kindly feelings.—He was frank and manly in all his procedure with me. I spoke on Saturday evening in the college chapel, and was invited to preach to the regular congregation on Sunday morning, which I did, and held two other meetings on the same day. On Saturday evening Mr. Fairfield bore testimony to the free, straightforward course of the American Society, and to the gentlemanly manner in which he had been welcomed to their platform in the East, and declared that the more radically he differed from them, the more attentively was he listened to, and the more kindly treated by all. And he could not but reciprocate the treatment he had received. The meetings did good. I have endeavored, wherever I could, to present the claims of the cause to the youth in attendance upon the literary institutions of the State, and in no case has the time been spent without profit.

Joseph went on to Jackson and obtained the Court House, commencing meeting on Saturday evening. On Monday I arrived, but the night was very stormy and but few were out. However, I spoke quite a time, announcing the meeting at the close for the next night. We were staying three miles in the country with Hannibal Reeves, one of our New Lyme friends. On going to town on Tuesday we found the walls plastered, announcing a concert in the same house at the same time as our meeting.—The sheriff said he thought our meetings were through, and therefore granted the house to others. I concluded it was not good generalship to wait longer in the place, so beat a retreat.—At this place Joseph received word of the sickness of his family, and returned home, leaving me very near the time I expected to leave him.

I visited Leoni, where there is a Wesleyan Seminary located, and put up with Mr. Sullivan, one of the preachers who was a member with myself of the first General Conference. He was kind and brotherly, at once took steps to announce a meeting in the chapel, at which we had a good time. The friends would gladly have had me stay and give a course of lectures, but they were very busy closing up the term and I saw it would not be best.

I next visited Ann Arbor, made arrangements for meetings for Joseph, and then returned to Adrian. On Sunday morning I went to a "Friends" meeting, and to the no small displeasure of the Hunker part, and the joy of the liberals, I spoke freely on the subject of progress, uttering my "quakerism" against the sins and follies of the Quaker Society, showing them that their principles demanded separation from a war-making, and man-stealing Government. At the close of meeting, Thomas Chandler, Ephraim Rulan, and wives, went with me to Adrian, where meeting was announced for evening. Although it was near two o'clock when we got to town, and of course took our friends by surprise, the hall was crowded, many having to stand. We occupied the hall in which the mob organized, and in which the Union Meeting was held. On Monday night I lectured again, the hall still more crowded, if possible. I spoke on the hindrances to anti-slavery triumph, showing that they principally lay in the clergy and editors of religious denominations, who while they called themselves anti-slavery, were doing nothing to abolish the system, and using all their influence to hinder emancipation by traducing and vilifying the slaves' friends. I felt called to this course by virtue of an article which appeared in the editorial columns of the Akron Courier, showing them that their principles demanded separation from a war-making, and man-stealing Government. I spoke freely on the subject of progress, uttering my "quakerism" against the sins and follies of the Quaker Society, showing them that their principles demanded separation from a war-making, and man-stealing Government. I spoke freely on the subject of progress, uttering my "quakerism" against the sins and follies of the Quaker Society, showing them that their principles demanded separation from a war-making, and man-stealing Government.

The article I will send with a review in a short time. I publicly challenged the ministers to discuss our position, assuring them that I would return whenever any one of them would signify his willingness, no matter how great might be the distance.

The work is going on finely in this place.—The Sewing Circle numbers over fifty paying members, and a good report will be made at the Fair. I hope that all will see that they do likewise. Never was I welcomed back to a place with more warm-heartedness than I was at Adrian. From morning till evening the friends were coming in to bid me good cheer. And I cannot but thus record my gratitude for the kindness shown by so many to one who a few weeks ago was an entire stranger to them. I obtained several more subscribers to The Bugle and Liberator, and bid good bye to the State at the same point I entered it. My journey through the "Cotton Wood Swamp," up to the hubs in mud, I will leave the imagination to conceive. If Stephen and Abby could spend a summer in Michigan they could do a work greater than any other point that I know of.

Yours, in haste, W.

PROVIDENCE MIRROR.—The publishers of this spirited Daily have issued a prospectus for a Weekly paper, to commence April 19th, and to be made up from the matter of the daily. We doubt not it will receive a wide circulation, so long at least as our old friend Capron holds the helm.

#### EDITORIAL BREVITIES.

GEORGE THOMPSON was born June 18th, 1804, and is therefore nearly 47 years of age.

The new Mayor of Buffalo (Fillmore's late residence) is an avowed Freesoiler.

The Americans at Rome (Italy) had a jolly time in celebrating the recent birth-day of Washington.

It is intimated in the Commonwealth that Webster is to have an addition to his title, and to be hereafter styled "Secretary of State-street."

SEVILLE DEWEY has got his Due. Rev Orville Dewey, D. D., has been appointed chaplain in the navy—a fit reward for his pro-slavery speeches.

Jared Perkins, the Freesoiler just elected to Congress in New Hampshire, is a Methodist minister. He was an Abolitionist in the early days of the cause.

The works of John C. Calhoun, including a memoir of his life, are about to be published in six volumes, by R. K. Cradle, his intimate friend and confidential secretary.

The members of the Maryland Constitutional Convention recently gave a public dinner to the arch apostate, Daniel Webster. His popularity in that kidnapping State is easily accounted for.

Tippling houses are completely outlawed in Iowa. The law recently passed is more stringent in its provisions than any other that we have ever seen.

Marshall Tukey, of Boston, having disposed of the gamblers, next made a descent upon the lottery dealers of that city and captured all of them in their offices.

A new

## Cincinnati Correspondence.

THE NEW CONSTITUTION OF OHIO.  
CINCINNATI, March 27, 1851.

To the Editor of *The Bugle*:

The State Constitutional Convention adjourned finally on the evening of the 10th inst., after a session in this city of ninety-nine days. The body first organized at Columbus on the 6th of May, and adjourned over on the 8th July to meet in this city on the 2d of December. The two sessions, therefore, cover a period of one hundred and sixty-three days. The vote on the final adoption of the Constitution was, Yeas 79 Nays 14. All who voted in the negative are Whigs, except one, who is a Free Soiler. The Valedictory of the President, Hon. Wm. Medill, was delivered with feeling and in good taste, and the close of the Convention was characterized by calmness, deliberation and good order.

The Convention has been throughout a dignified body, much superior to the Legislatures which annually meet at Columbus. No party squabbles or disgraceful personalities have occurred to mar the character of the assembly. A large number of distinguished and talented men were members of the Convention, and some of the arguments and debates were of a high order, as any intelligent person who paid attention to them can testify. The Attorney General of the State, one of the Judges of the Supreme Court, (Hitchcock) several Ex-Judges and Ex-Congressmen, and some of the most able lawyers the State can boast, were members of the Convention. Their work is accomplished, they have produced a republican Constitution, which though not without its faults, is in advance of the old one, and contrasts most favorably in some respects with those formed in our sister States, Kentucky and Indiana. The Convention had the good sense not to incorporate in it any provisions tending to oppress or banish the colored population of the State. An effort made to do this was voted down by a decided majority. The whole document, though not by any means as liberal in some of its provisions as the true friends of freedom would have desired, is still Democratic and progressive in its general features, as a brief sketch of its main provisions will show. I do not whether you contemplate publishing this full in the Bugle, but even should you do so, reference to some of its features may not be appropriate. I shall speak of those particularly in which it differs from the old Constitution.

**1. The Bill of Rights.** All that was important in the old declaration of rights has been retained in the new, and one or two new doctrines added. The second Article closes with the declaration that "no special privilege or immuniti-

on shall ever be granted that may not be altered, modified or repealed by the General Assembly." This article of repeal, as you may suppose, is intended and urged through by the Democratic members of the members. As it is prospective, cannot effect charters already granted, all will open their eyes open and companies receiving acts of incorporation will do so in full view of the possible contingencies. Another change in this Article is the section which abolishes imprisonment for debt except in cases of fraud—

other is in section 16th, declaring private property inviolate in a higher degree than at present. No private property can be taken for public use or by any Rail Road or other corporation until compensation be first made in money, first secured by a deposit in money, and this to be assessed by a jury without any deduction of benefits conferred on the property by the improvement. The present practice of taking the land and farms of our citizens, for streets, roads, railroads and the like, in many cases with a mere nominal compensation, will here receive a salutary check. The provisions protecting Slavery forever in the State, and securing liberty of speech and the press and religious freedom remain substantially the same.

**2. Legislative.** The Legislature is to meet on the first Monday of January, instead of the first Monday in December as heretofore. This change is wise and economical, as much time and money have been wasted by the General Assembly convening just before the Christmas holidays. The Legislature has heretofore met usually—it is henceforth to meet biennially, or *at half as often* as before. This change met with much opposition, but it has been adopted by about one-third of the States in the Union, and works well in all, not one instance having occurred of a return to annual sessions. Our law will not be subject to frequent alterations at present, and as corporations are to be formed under *general laws*, a great part of the business which has taken up the time of this body will be dispensed with, and a session once in two years will be ample sufficient to enact all general laws which the people need. The reasons for biennial sessions I think conclusive.—A new plan of apportionment, to last for ten years, has been provided, which will remove the exciting subject from the General Assembly; where it has been the cause of so much embarrassment in years past. Another reform in this body is taking it from the election and appointment of many of the officers, now committed to it, and giving the choice to the people.

**3. Executive.** This Department has one new officer, the Lieutenant Governor, who is to be President of the Senate. This provision, it is to be hoped, will enable the Legislature to organize with less delay than is often the case, and do away with the party squabbles and bitterness of feeling that have so often disgraced the character of the Legislative body. In case of the disability of the Governor the Lieutenant Governor is to take his place. These two officers, as well as the Secretary of State, Auditor, Treasurer and Attorney General, are to be elected by the people, and hold their offices two years, except the Auditor, who is to remain in office four years. Heretofore but one of them, the Governor, has been chosen by the people.

A provision is made tending to check the exercise of the pardoning power. The Governor is to communicate to the General Assembly at every regular session each case of reprieve com-

muted or pardon granted, stating the name and crime of the convict, the sentence, its date, and the date of the pardon, &c. There seems to be very little if any more power conferred upon the Governor than before. He will have but little official patronage to bestow.

**4. Judicial.** The most important changes and these most needed have been made in our Judiciary system, which has been entirely remodeled from the Supreme Court down to the Common Pleas. The Supreme Bench is to consist of five Judges, elected for five years, one to go out of office every year. These as well as the Judges of all the inferior Courts are to be elected by the people at the October elections. The Supreme Court sitting at Columbus will take the place of the present Court-in-Bank, and do about the same business. Next are the District Courts, which are to take the place of and do about the same business as our present Supreme Court on its Circuit. The State is divided into nine districts, in each of which are to be elected three Common Pleas Judges. These three Judges and one of the Judges of the Supreme Court compose a District Court; so that there will be, in all, nine District Courts, or one in each District, made up of its three Common Pleas Judges and one of the Judges of the Supreme Court. This Court is to be an appellate Court, with such jurisdiction as the present Supreme Court. Next are the Courts of Common Pleas, which are to be like our present Courts of that name and will be held in each County as now. They will be held by a single Judge, so that in each district there will be three Common Pleas Courts. Besides these, there is to be in every County a Court of Probate, to attend to the appointment of administrators and guardians, the settlement of accounts of Executors, issuing of marriage licenses, &c. It is to be held by one Judge, who may be his own Clerk. He is to hold his office three years—the Common Pleas Judge five years.

The Probate Court is a new feature, and a good one; it was much needed. It should be filled by a plain, sensible, business man, and be open at all times for business. Associate Judges, of whom we have now more than two hundred and fifty in the State, are entirely dispensed with. The Justices of the Peace in the townships are to be the same as before. The whole plan is certainly an improvement upon the old, which was deservedly unpopular.

Some further notice of this document, especially as regards the elective franchise, must be reserved for my next.

Yours,

P.

Henry B. Stanton.

Those who are familiar with the history of the anti-slavery enterprise from 1835 to 1840 cannot have forgotten that foremost among those who at that eventful period were the earnest and effective champions of the cause stood HENRY B. STANTON. He was one of the Lane Theological Seminary Rebels, who, under the lead of THEODORE D. WELD, broke the sectarian wishes with which the Professors in that institution sought to bind the young men whom they had undertaken to induct into the office of the Christian ministry. He was subsequently appointed an Agent of the American Anti-Slavery Society, in which capacity he labored for several years with remarkable success, and by his powers of eloquence and apparent hearty devotion to the cause, won the esteem and confidence of his immediate associates and of the Abolitionists generally. He was subsequently appointed one of the Secretaries of the Parent Society and a member of the Executive Committee. In 1839 he identified himself with the priestly and sectarian conspirators who sought to put Garrison under the bar and drive him from the place he occupied in the hearts of the anti-slavery hosts. Having once entered on the descending grade of 'New Organization,' he speedily sunk to the level of a mere political abolitionist, and when in 1848 the Liberty Party was lost in the embrace of the 'Barnburner' Democracy, he found a still lower deep. He was soon afterwards elected to the New York State Senate, of which body he is still a member. If he has done any thing therein worthy of an Abolitionist, we have not heard of it.

Not long since the members of the New York Legislature visited the commercial metropolis of the State by invitation of the government thereof, and at a public entertainment given on that occasion, Mr. Stanton, among others, was called upon for a speech. But what a speech for an Abolitionist of the older type! The little anti-slavery there was in it was submerged in a whole hogwash of patriotic froth! Instead of taking occasion to speak manfully in defence of the great principles of Human Freedom, and to rebuke the treachery of those who have betrayed those principles, he poured forth a patriotic libation upon the altar of 'our glorious Union!' Here is the speech as reported in the New York Tribune:

Frequent reference has been made this evening to the relations which the City of New York sustains to the State, and which the State of New York bears to the City. I will allude to relations which both State and City sustain to the other portions of the American Confederacy. The distinguished gentleman on my left (Gov. Seward) has spoken of a dissolution of the Union. In my judgment, such an event would be one of the greatest calamities which could afflict the nations of the earth. But, sir, while I thus believe, I apprehend no such disaster to the cause of popular institutions. This Union must not, cannot, will not be dissolved. (Loud applause.) It is not based simply on compacts of human invention—it springs from the geographical, commercial, political and social necessities of the American people—it is entwined around by the most hallowed associations of twenty-five millions of free men—its foundations were laid by our canonized fathers in their great struggle for independence—it is enshrined in the most sacred memories; it is worshipped in the heart of hearts of the grateful sons of patriotic sires, dwelling in every city, and cultivating every plain, from the Aroostook to the Sacramento. For every hand stretched forth to prostrate its pillars, ten thousand hands, with

hearts in them, will be uplifted to strike down that hand and bear up those pillars. Civilization, Science, the Arts, Trade, Education, Religion require—nay, demand—that this Union be perpetual. Every railway which is constructed, every canal that is excavated, every telegraphic wire that is stretched, every school-house that is built, every newspaper that is printed, every sermon that is preached—whether North or South of Mason and Dixon's line—are each a guarantee for the existence of the Union. Sir, should a Convention be assembled in any State for the purpose of dissolving the Union, let the Choir of the Blind Asylum sing in its presence that glorious National Hymn, "The Star-Spangled Banner," as they sing it in our hearing on this day, and that Convention, so far from being able to dissolve this Union, would itself be dissolved by that choir and that hymn.

Those sightless eyeballs, turned imploringly toward Heaven, while thrilling voices chanted:

"The star spangled banner, long may it wave,  
O'er the land of the free and the home of the brave."

would call down misery or melt or lightning to sear the heart that should meditate the destruction of Freedom's best gift to man—the American Republic. (Loud applause.) The nations look to our example for encouragement in their struggles to throw away their chains. Not for our own sakes only, but for the cause of human liberty throughout the world, this model Government must endure. If it existed merely in compact written on parchment, might perish. But it is engraven on the tablet of every true American heart. Once, when I had been traveling for weeks in a foreign land, a stranger among strange people, hardly recognizing a single word that sounded in my ears, I approached the sea coast of France, and amid a cloud of shipping hovering in a distant harbor, I saw floating from the masthead of a vessel the familiar stars and stripes of my native country. Stretching my hand toward the setting sun, I involuntarily exclaimed,

"Where'er I roam, what other lands I see, My heart, untrav'd, fondly turns to thee."

Sir, that is the sentiment which gushes up from the deep fountains of every American bosom, and that sentiment insures the perpetuity of the Union. [Loud cheers.] Dissolve this Union! There is too much of human progress, human hope, and human well-being, involved in its existence, to allow it to be dissolved! I will tell you, Sir, what will make our institutions as enduring as time. It is because, that, while the people will religiously observe and perform, in their letter and spirit, all Constitutional obligations and will maintain the absolute supremacy of the laws, they will also exercise the freedom of speech and the press, the right of assembling and petitioning, and will resist every encroachment upon the inviolability of the writ of habeas corpus and the privileges of the trial by Jury. [Loud applause.] Dissolve this Union! Why, Sir, the men yet live among us, who have seen a few feeble colonies, scattered along the Atlantic coast, inhabited by less than three millions of people, expand into a confederacy of thirty-one independent States, stretching its territory from the granite shores of New England to the golden strand of California, and from the pine forests of the Rio Grande, teeming with twenty-four millions of intelligent and prosperous freemen, and becoming richer in all the elements of true greatness than any nation under heaven. And, Sir, the grandsons of these aged men will live to see this same confederacy grow under our glorious Constitution till its population outruns the march of enumeration, till its territory, washed by two oceans, reaches from the arctic snows of Labrador to the tropic heats of Panama, and till the sun, as he traverses this wide domain, neither rises upon a master nor sets upon a slave. (Long continued applause.) I conclude by proposing to you the immortal sentiment of Daniel Webster:

"Liberty and Union, now and forever, one and inseparable."

Now considering the time, the occasion and the man, we must pronounce this speech discreditable in the highest degree. It was not fit to be made. Such fulsome laudation of our kidnapping, man-stealing Union, is disgusting when it comes from the mouth of a trucking droughface, much more when it proceeds from a man who, like Mr. Stanton, was so recently identified with the anti-slavery movement, and whose professions even as a politician gave us the right to expect something better at his hands. To hear him in the present state of the country, talk of 'religiously observing' all 'Constitutional obligations' and 'maintaining the supremacy of the laws,' before an audience which must have understood him to mean the 'obligation to return fugitives and the supremacy of the kidnapping law of 1850,' is indeed a lamentable illustration of the corrupting influence of party politics over one who ambitiously inflamed by a thirst for office.

WOODSON LIBERATED.—The Pittsburgh Gazette states that the fugitive Woodson, who was lately given up to the kidnappers by Judge Irwin and taken down to Louisville, has been purchased from Captain Hazlett, of the steamer Washington, who had been duly authorized to dispose of him by his mistress, Miss Rhoda B. Byers, of Kentucky. The price paid was six hundred dollars, which was raised by contribution in Pittsburgh, and in Beaver, where Woodson's wife and family reside.

DANIEL WEBSTER, in his recent speech at Anapolis, Md., at a public dinner given him by the members of the Maryland Constitutional Convention, speaking of a sentiment contained in one of the resolutions of that body, and laudatory of the Union, said: "My heart is in it." (Applause.) Altogether, I live and breathe, I walk and sleep—I had almost said I pray to God daily—in the very sentiment of that resolution." He probably drinks his brandy, utters all his oaths, and caresses his swarthy mistresses in that 'very sentiment,' though he was too modest to say so.

MASSACHUSETTS WILL SPEAK.—A State Anti-Fugitive Law Convention will assemble at Boston, Mass., on Tuesday next. The call is signed by many leading and influential citizens, and we entertain no doubt that the proceedings will do honor to the State.

## The Right of Suffrage.

We certainly do not venture beyond the bounds of truth when we assert that the right of Suffrage is highly prized by anti-slavery men at the North, with but few exceptions; that many would gladly make use of this right who now refuse so to do, if in their opinion it involved no inconsistent action.

Many believe that in voting under the Constitution we obligate ourselves to support slavery, and were they convinced that no such compact was made, many such would gladly wield the ballot. The doctrine that an immoral obligation is not binding, after being knowingly and willingly sworn to, is untenable and meets with but little approbation. That the Constitution is anti-slavery in character, as held by some, is rejected as preposterous.

Anti-slavery men hold themselves aloof from all participation in the government, or shall they grapple with the enemy upon his own ground, is the question which is now submitted to them. It certainly behoves us to investigate this subject with candor.

"Government derives its just powers alone from the governed," and in pursuance of this principle we are, with certain restrictions, entitled to a representation in the government. This is one of the natural rights—one of the *legis non scripta* of this Republic at least. It is universally acknowledged to be so. It is as much the right of every qualified voter to vote, as it is to breathe the air, enjoy his religious opinions, or make a will or contract. Any infringement upon the right of suffrage that is, is an invasion of a natural right. It is a kind of *duress* or constraint, which is of no binding obligation.

This we hold is demonstrable from principles of common law, that if, while exercising a legal right, a man is constrained to act contrary to his will, his acts are not binding and may be avoided.

Thus Blackstone's Com., Book 1, (130.) "If a man through fear of death or mayhem is prevailed upon to execute a deed, or do any other legal act, these, though accompanied with all the other requisite solemnities, may be afterwards avoided, if forced upon him by a well-grounded apprehension of losing his life, or even his limbs in case of his noncompliance." And the same is a sufficient excuse for the commission of many misdemeanors." He further says a fear of battery, or of having one's house or goods destroyed, is no *duress*, "because in these cases, should the threat be performed, a man may have satisfaction by recovering equivalent damages." The principle is plain, if there be no means of redress the act is not obligatory. The foundation of the argument is this: we hold it to be a *natural* as well as *legal* right to vote; a right about which there can be no question. Any invasion of this right by statute or constitution, which compels us to do that which our wills reject, and which is not absolutely necessary to the relation we sustain to the government, (for we may be required to surrender certain individual rights in voting, which the act necessarily demands,) is a *duress* and not binding.

The requisition to support Slavery is one of these innovations, for the very act of voting may be to strike a blow at the institution. There is no means of redress, and it will not be claimed that Slavery is necessary to the machinery of government. This then is a requirement rejected by our wills—a *duress conscientia*—a demand of no binding force.

Again, Blackstone's Com., Book 4, (28) "A sixth species of defect of will is that arising from *compulsion* and *unavoidable necessity*. These are a constraint upon the will, whereby a man is urged to do that which his judgment disapproves; and which it is to be presumed, his will (if left to itself) would reject. As punishments are therefore only inflicted for the abuse of that free will, which God has given to man, it is highly just and equitable that a man should be excused for those acts which are done through unavoidable force and compulsion." If then, in the exercise of the right of suffrage, we swear to support Slavery, we do it through unavoidable necessity and compulsion." The oath is therefore not obligatory. It is no contract.

According to the foregoing authority, Book 2 (442,) it must be an agreement, a mutual bargain or convention before it can be a contract. The reader will not fail to perceive a wide difference between acknowledging the existence of an immorality, swearing to support it as such, and then refusing to be obliged by it, and denying the obligation *ab initio*. We deny that in voting we necessarily obligate ourselves to support Slavery at all, from reasons already stated. If we do, it is by virtue of contract. What then is the nature of that contract?—Blackstone, Book 2 (444.) "The civilians hold that in all contracts, either express or implied, there must be something given in exchange, something that is mutual or reciprocal. This thing, which is the price or motive of the contract, we call the consideration, and it must be a thing lawful in itself."

Now if this be a contract what do we give, and what do we get in exchange? We give away our freedom—our freedom to vote, to without sanctioning this accursed institution—the Slave to chains and gallows tyranny—our country to infamy and crime. What do we get in exchange? Reader, can you tell? We see the consideration is all on one side, and a one-sided contract is no contract.

Again, the consideration "must be a thing lawful in itself, or else the contract is void." Is it "lawful in itself" to deprive a man of liberty, to make him the chattel of another?—Surely, it will not be contended by any slaveholder that it is. It is now a well established principle of common law, that Slavery can only exist by virtue of the *lex loci* of the land, in consequence of its being so repugnant to natural right. It must be established by positive, local municipal law, or it can have no legal existence. This opinion controlled the decision of Lord Mansfield in the celebrated Somerset case in 1772. And further, is it lawful in itself to compel freemen if they vote

at all, to support Slavery against their free wills? Is it lawful, we ask, thus to infringe upon a natural and inalienable right?—thus to place men under constraint or *duress*?

Again, "This consideration may sometimes, however, be set aside, and the contract become void, when it tends in its consequences to defraud creditors, or other third persons of their just rights." If we enter into a contract with Slavey or Slaveholders, who are the third persons to that contract? Manifestly the Slavey. Does it "tend to defraud them of their just rights?" No lover of justice will doubt it.—The contract then, if it be one, is null and void.

It is *not a contract*. We do not hesitate to say, that we do not feel ourselves in the least obliged by it. It is not to be denied, that we can consistently vote for such candidates only, who deny the obligation to support Slavery.

With these views then, we say to the Slaveholders of the land, we spurn with contempt your attempt to make us partakers with you in your iniquity. We hold that it is the natural and inalienable right of the citizens of this Republic, to exercise the elective franchise—that this right should be held inviolate—that any effort by statute or otherwise to constrain us to support as clear and palpable a wrong as Slavery, is not obligatory—that duty to ourselves as well as to the Slave, demands that we hold such constraint to be null and void.

Shall we give our country up to infamy, crime and tyranny, or shall we endeavor to rescue her from the hands of tyrants? Shall we still permit the Slave to groan beneath the lash of the oppressor, and offer him no succor save that of non-interference; or shall we not rather use every means in our power to strike at the vital of the accused institution? These are questions which we should ponder and answer without bias, then act up to our convictions of duty. The South has placed herself behind the Constitution, and would fain think she has an impregnable bulwark for her defence. Let us teach her that even here she is not secure. We certainly would not impeach a valid and lawful contract, we would feel ourselves as much obligated by it as any one; yet an obligation contracted in fraud and sought to be executed by fraud we spurn.

J. W. NEWPORT.

Great sensation has been lately caused at Florence by an intended duel with pistols between two countesses, in consequence of a political dispute. One of those ladies had taken an active part in the war of Italian Independence, and the other is a fair daughter of the North, whose name is well known in the diplomatic world. The combatants were on the ground, and the pistols charged, when fortunately their husbands arrived, and put a stop to the affair.

## Cincinnati Anti-Slavery Convention.

The Anti-S

## Miscellaneous.

## Lynch Law in the Gold Diggings.

A correspondent of the *Journal of Commerce*, writing from Nevada City, California, Jan. 24, has the following:

Some of my previous letters have given you a peep into our election scenes, and our Alcalde's method of proceeding in civil cases. Here are one or two instances of a very common mode of administering justice to criminals in our midst.

A drunken Englishman, named Divine, murdered his wife under circumstances of unusual cruelty. During their whole residence in Georgetown, she had supported him and their children by her own industry. He asked her one morning for some money to gamble with, but she told him to wait until he was sober. He rushed across the room for a pistol, but she anticipated him and threw it into a bucket of water. He then leaped into the street, snatched a rifle from the shoulder of a passer-by, returned and shot her through the heart.

It was Sunday, and as usual the places of resort were filled by miners, who invariably spend that holiday in town. The report of a rifle in the street was nothing unusual, but the tale of horror flew as only rumor can fly, and in five minutes the house was filled. In such a country as ours, and under such circumstances as these, men act rather than speak. A neighboring "Round Tent" (our gambling houses are often turned into courtrooms on account of their size) was selected as the scene of trial. The prisoner was led in, and then, before a word was spoken, another party brought in the body of his wife, just as she fell, with the dark blood oozing from her breast. She was gently laid on a large table near her husband. This sight stung the people into frenzy. No one thought of wasting words in a trial. The prisoner was seized, and hurried toward a little eminence overlooking the village, where the noose of a lariat swung significantly from a tree.

Just at this moment, a man of great influence with the people of that vicinity attempted to persuade them to postpone their design until a Coroner's inquest should be held upon the body, and a summary trial, but still a trial, had, after their verdict. With much difficulty he succeeded, on condition that the inquest and trial should both be held upon that day; and, as the Coroner was at Columba, four o'clock was given as the last moment. An express was sent to Columba, and, to save time, a jury empaneled, to act instantly upon his arrival. They sat together in the tent with the prisoner and the body. The mob waited outside, but were not unemployed. A deep pit was dug at the foot of the tree, and all the solemn furniture of the grave prepared.

As four o'clock approached, the silence of the mob was broken by deep whispers and horse murmurs. Rifles, pistols, and bowie-knives were freely displayed. This did not escape the notice of the jury, and they began, not unnaturally, to fear for their own safety. At last, when the sun was low in the west the mob could wait no longer, but tore up the sides of the tent and rushed in, just in time to see the last jurymen escaping by a backway. They went at their task without a word. At the head of a long procession, the murderer marched to his gallows, and the body of his wife was borne close behind him. The children—thank Heaven!—were not there; but even in that stern scene, they were not forgotten. A small box, marked "For the Orphans," was nailed to the tree, and many an ounce was poured into it from the purses of those who followed the father to his death.

The body of the murdered woman was lowered into a wide pit, and even while the wretched man gazed upon it, and upon that empty but significant box by his side, the cord suddenly tightened around his neck and he swayed in the air. The mob sat on the hill side and sternly watched him.

At the end of half an hour, he was cut down and laid in the grave by the side of his wife. In five minutes, Georgetown was as still as that lonely grave upon the hill—Not a man was to be seen in the streets;—no one knew anything of that lawless mob.

In the evening, the Coroner arrived, and upon hearing the story, summoned his Jury for morning. They met at sunrise upon the hill, and stood around the muffled grave, while the end of a cut cord dangled above their heads. They exchanged a few words, and after laying a slip of paper upon each of the bodies, proceeded to fill up the grave.—Upon one of the slips was written: "Murdered by—Divine, her husband," and upon the other, "Died according to the will of God by the justice of men."

## Moral Influence of a Literary Taste.

The ruin of most men dates from some vacant hour. Occupation is the armor of the soul, and the train of idleness is borne up by all the vices. I remember a satirical poem in which the Devil is represented as fishing for men, and adapting his baits to the taste and temperament of his prey; but the idler, he said, pleased him most, because he bit the naked hook. To a young man away from home, friendless and forlorn in a great city, the hours of peril are those between sunset and bed-time, for the moon and stars see more of evil in a single hour than the sun in his whole day's circuit. The poet's visions of evening are all compact of tender and soothing images. It brings the wanderer to his home, the child to his mother's arms, the ox to his stall, and the weary laborer to his rest. But to the gentle-hearted youth who is thrown upon the rocks of a pitiless city, and stands "homeless amid a thousand homes," the approach of evening brings with it an aching sense of loneliness and desolation, which comes down upon the spirit like darkness upon the earth. In this mood, his best impulses become a snare to him, and he is led astray because he is social, affectionate, sympathetic, and warm-hearted. If there be a young man thus circumstanced within the sound of my voice, let me say to him that books are the friends of the friendless, and that a library is the home of the homeless. A taste for reading will always carry you to converse with men who will instruct you by their wisdom and charm you by their wit, who will soothe you when fatigued, refresh you when weary, counsel you when perplexed, and sympathize with you at all times. Evil spirits, in the Middle Ages, book, and candle;—you want but two of these agents, the book and the candle.—Hon. G. S. Hildard's Address.

From the Pittsburgh Gazette.

The Crow.

By MARGARET COURTEY.

Let me sing you a song of the great black crow—  
He comes in the Spring in the wake of the snow;  
Behold him—his feathers all glitter and shine,  
As he lights on the branch of the old dead pine,  
And turns his head, with a jerk and a caw.  
He says, "I am certain there's coming a thaw,  
The winter is wearing away, I am told,  
And I am very glad of it—'tis cold, cold, cold;  
Caw-caw, caw-caw.

What a beautiful time is the time of a thaw—  
The carion so plenty—caw, caw, caw.

He walks in the morning along the shore,  
For the good of his appetite—noticing more;  
And he frequently knocks at the door of his cell,

To see if the shellfish thrives right well;

It's a bird of high honor, you plainly see,

As he struts in the meadow and over the lea,

He's a doctor, I guess, by the shake of his head,

And holding post mortems upon the dead.

"Caw-caw, caw-caw."

He says as he looks at the state of the maw,  
"I'll make a long bill for this—caw, caw, caw."

There's war on the hill-side, among the trees,

For the swallows, and jays, and birds like these

Have something among them not just right;

Which, trying to settle, they foolishly fight;

But what is you soaring so far and free,

Out over the top of the old oak tree?

There's trouble afloat, you may easily know,

By the sailing about of the smooth black crow.

"Caw-caw, caw-caw."

He's a lawyer at present, and pleading the law,

With the egg in his bill, and the bird in his claw.

Behold him! he sits on the cornfield fence,

The pattern of honor and plain good sense,

With the badge of his dignity over his back,

In shape of a mantle of clerical black;

It seems to be looking, with half-closed eye,

Right up in the face of the honest sky,

But never you mind—he's very devout,

Yet still he can see when the corn sticks out.

"Caw-caw, caw-caw."

He's an excellent bishop, and so he may shew

A fifth for his salary—"caw, caw, caw."

There's a party convened in the farmer's field,

They are talking, perhaps of the probable yield;

Political cronies, and a caucus meet,

For the good of the country, all up in a fret,

Discussing the tariff, and levying tax,

The care of the public is all on their backs;

On the stake of the fence, those loudest three

Are running for office, it seems to me.

"Caw-caw, caw-caw."

So-ho! for the one with the stoutest crew!

He is surely elected—"caw-caw, caw-caw."

O, wonderful bird! O, excellent crow!

You've mastered what hundreds are wishing to know,

As how to be shining—at other's expense,

As how to be politic—still on the fence,

As how to be counted a doctor of skill,

Loud in the chatter, and long in the bill,

As how to be bishop—with salary fat,

As how to be lawyer—mine this, mine that,

"Caw-caw, caw-caw."

Your title to honor never a flava,

You're a bird above many! O, 'caw-caw, caw,

Elsworth, March 7, 1851.

## A Difference.

A HINDOO law says, "Strike not even with a blossom, a wife though she guilty of a thousand faults." The English law lets you "hit her again" with what the blossom grows on. This difference opens a field of comparison between the Northern and Southern races. The Hindoo law or jurisprudence is the primeval source of that which governed all the Southern nations of antiquity, including Persians, Assyrians, Phoenicians, Egyptians, Greeks and Romans.

The same code coming through the Roman channel, has prevailed in modern France, Spain and Italy. According to this law marriage is a contract between equals, and distinguishes the rights and liabilities of neither. Hence a wife retains all her rights of property and business, which she possessed before. And among all the races thus governed, all of whom are Southern, beating of wives is illegal and infamous. The English common law comes through Northern sources, springs from a code of codes which have governed Northern races; and its leading features are found among the Germans, Scandinavians and other Teutonic tribes, and among the Russians and other Slavonians.

According to the common laws of Teutonic origin, and coming immediately from the Saxons, marriage is a contract between unequal, which extinguishes the legal existence of the wife, transfers her property to her husband, and authorizes him to give her moderate correction, which according to Justice Buller is "with a stick no bigger than his thumb." With all these Northern races beating of wives has been common, and is still known, though becoming less frequent. In our country, we seldom hear of such wife-beating as the Hindoo, Spanish or Italian. And who has not heard of such outrages by the Germans, Irish, or Anglo-Saxons? Then how great is the difference between the Northern and Southern races in attention and deference to women? The gallantry of the latter is proverbial. So is the tyranny of the former. Among the Russian peasantry, a bride at her wedding presents to the bridegroom a whip, entreating him to use it, whenever she deserves it. And he is sure to think afterwards, that she deserves it frequently. The maxim of the English law is that a wife is *civiliter mortua*; i. e. legally dead. Then in the English songs we find frequent allusions to domestic discipline. Here is one of them:

He who hath a good wife,  
She's the joy of his life,  
But for her who will sold and quarrel,  
Let him cut her off short  
Of her meat and her sport,  
And ten times a day hold her bar.

The songs and speeches which poets and play-writers ascribe to the masses or lower orders of their country, indicate its manners. Shakespeare is good authority. Now we define the world to show from French, Spanish, Italian, Latin, Greek, Arabian, Persian or Hindoo poets or dramatists, indications of such manners among the masses or peasants of their respective countries in their own times.

The N. O. Picayune is in favor of superseding the classic appellations of "Freshmen, Sophomore, Junior, and Senior," in female colleges, by more appropriate designations of "Cherubs, Hoydens, Angels, and Seraphs."

## The Devil and the Priest.

About ten days ago all the population of Brunn, in the Austrian States, were thrown into commotion by the appearance of the Devil, *in propria persona*, surrounded by gendarmes with drawn swords. His Satanic Majesty was, as he is always represented, perfectly black, with two enormous horns, goat's ears, a body covered with hair, horse's legs, and cloven feet; but he seemed decidedly out of spirits, and it appeared that he was undergoing the indignity of being conveyed to durance vile. The old men and women of the place fell on their knees, and prayed to all the saints to protect them against the terrible Prince of Darkness; but the young men had the impetuosity to laugh and scoff at him. On inquiry the following facts were stated:—A few days before, a peasant and woman named Hent was lying in bed after having been delivered of a child, when the Devil suddenly leaped through a window, clanking a chain, and demanded that she should either give him the child to be carried to the regions below, or make over to him a sum of 100 florins in new silver, which he knew she had collected. The poor woman, greatly terrified, at once produced the money, and the Devil pocketed it after which he went away. The next day the woman told the parish priest of the visit she had received, and added that she had collected the 100 florins penny by penny to pay for religious services on her account. "Did you tell any one that you had the money?" asked the priest. "Only the midwife," said she. "Well, tell the midwife that the Devil was mistaken in supposing that you had only 100 florins, for that you have 50 florins more; and say that you are glad he did not compel you to give them up." The Devil will perhaps pay you another visit after that, but I will be there to exorcise him." The woman told the midwife what the priest had said. The next night the Devil reappeared and demanded the fifty florins, but at the same moment the priest rushed forth, seized him by the neck, and charged him with being a thief. The Devil, it turned out, was the husband of the midwife. He was fastened in a room, and the next morning was taken to prison.—*Galignani's Messenger.*

## An Illinois Marriage Certificate.

A correspondent of the *Philadelphia Spirit of the Times*, writing from "Copper Precincts," Illinois, gives the following certificate of marriage, which he accidentally came across in looking over some old papers:

There is a party convened in the farmer's field, They are talking, perhaps of the probable yield; Political cronies, and a caucus meet, For the good of the country, all up in a fret, Discussing the tariff, and levying tax, The care of the public is all on their backs; On the stake of the fence, those loudest three Are running for office, it seems to me.

"Caw-caw, caw-caw."

So-ho! for the one with the stoutest crew!

He is surely elected—"caw-caw, caw-caw."

O, wonderful bird! O, excellent crow!

You've mastered what hundreds are wishing to know,

As how to be shining—at other's expense,

As how to be politic—still on the fence,

As how to be counted a doctor of skill,

Loud in the chatter, and long in the bill,

As how to be bishop—with salary fat,

As how to be lawyer—mine this, mine that,

"Caw-caw, caw-caw."

Your title to honor never a flava,

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